WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, Editor.] UTICA, TUESDAY, AUGUST 18, 1829. [HASTINGS & TRACY, Printers.] No 33.

COMMUNICATION.

For the Western Recorder.

RIGHTS OF CONSCIENCE.

Mr. Editor—How senseless is the popular clamour about rights of conscience, which is heard in some districts of our favoured country! The ringleaders in this business are destitute even of sound political principles; and as for conscience, they do not really appear to have any. They would strip liberty of every wholesome restriction, and make it another name for licentiousness.

Such men are seeking honour, preferment, office, popularity; and with them, the means justifies the end. They care nothing about the public welfare; they would defraud the public in a moment, if they knew themselves entirely secure from the danger of detection or suspicion. To secure an election to office, they will forge the grossest falsehoods, and send them abroad over the face of the community; and to keep their place after they are in office, they will often consent to the enactment of laws, which in their own souls they believe to be of a pernicious tendency. The same motives of self-seeking will induce them to join the popular clamour, or to excite it in reference to any subject which can be worked up into an excitement. The right or the wrong of the case is an affair of little consequence; except as in all public communities, there are more wrong heads than right ones; which circumstance leads them to be generally on the wrong side. Office they are determined to have at all events; and they will stoop to almost any means to secure and retain it.

This is one grand source of vice, infidelity and irreligion. The prevalence of firm christian morality in the community at large would deprive such men of power; and they are well aware of it. Hence the clamour about "church and state," "national religion," "priestcraft," "rights of conscience," &c. If any doubt this statement, let them spend one winter at the Legislature; let them watch the loungers at the lobby, and the demagogues at the caucus meetings.—They can want no more. The whole philosophy of the business will be well understood. These men feel that they must stoop to a species of policy in management, which in any other community would be both dishonest and dishonourable. They must conspire together to employ the engines of falsehood, detraction, slander, misrepresentation. These things, to be sure, sometimess pass under milder names; yet they embrace the very soul of hypocrisy and injustice, as the leaders of such matters at the fountain head very well know. But with them, "every thing is fair in politics." There is a "need be," or they lose the game. This satisfies conscience, if they have any conscience; and as for others who act under them, it is easy to be imposed upon, where self-interest affords so powerful a motive.

Pure virtue and intelligence, however, are the bases of government. These people know it, and confess it too. But who, to be sure, is more virtuous than they? *Others* are hypocritical and dishonest in their pretensions; but as for *themselves*, why they have consented to bear office out of kind regard to the interests of the people. They *love* the people as much as ever. "Bonaparte loved the Americans." And they will please the people, too, at any sacrifice of the people's interests which they can make without a *personal* sacrifice.

All men are not such. Nor are these unworthy citizens attached to an exclusive party in politics. They are leeches, which adhere to every party where self can be served You may find some of them almost every where, in high places and in low. They are the men who draw out the tongue of popular clamour against the benevolent operations of the day; or rather they are the leaders among such men, who impose on the credulity of the rest that follow in train.

All agree *in theory*, that pure unsullied virtue is indispensable to the welfare of community. This cannot be denied. All admit, too, the necessity of religious sanctions for the protection of virtue. Yet for their *own purposes of aggrandisement*, these men do not want to come in contact with more of virtue or religion than they can manage; and therefore are they easily rendered jealous and thrown into alarm. The adherents, too, possessing identity of interests, easily fall into the train of their leaders.

But let us look one moment at the rights of conscience. Your readers, Mr. Editor, respect the authority of the bible; and the bible shows us that rulers should be "a terror to evil doers."

A case in point is directly before me. The Jews owed their national existence and prosperity to the careful preservation of at least the external forms of religion and morality. It was the bounden duty of their rulers, therefore, to preserve these forms inviolate. The Jews, soon after their return from captivity, however, began to join with the heathen in breaking the Sabbath; a state of things which would soon have ruined them. Nehemiah the Tirshatha therefore interfered, as he tells us in the following relation:—

"In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus; and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath.

"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."

Whose conscience was here invaded? Did not the Governor discharge his duty? Most obviously. Let it be remembered, too, that the God of Israel is the God of our own nation; whether our rulers acknowledge it or not. He is the unchangeable God. He is still the hater of iniquity; still the rewarder of national wickedness. In all *conscience*, then, ought not our government to stop *compelling* people to *break* the Sabbath? What *less* can we ask of them?

Your's, &c. NATHAN.

LEGH RICHMOND TO HIS DAUGHTERS.

We have seen copious extracts from the following article in circulation: But after all, the best of it, in our judgment, has been passed over. We present it without abridgment, as a rich document for the perusal of both parents and children. See memoirs of Legh Richmond, by Rev. T. S. Grimshawe, New-York edition, p. 155.

To my Daughters.

With a heart full of affection, I sit down to express a few sentiments and intimations of my wishes, as connected with your conduct, in the course of any journey, or absence from home. I wish each of you to preserve a copy of it, my dear children, and often look at it; take it with you from home, and keep it safe when at home.

Independently of my anxious wishes for your secret, spiritual welfare, I have much to feel on my own account, in point of credit and character, as connected with your deportment, in every house and company into which I may introduce you. I have not a doubt of your general affectionate wish to speak and act right; but, inexperience, youth, thoughtlessness, and want of more acquaintance with the world carnal, and the world religious, may easily occasion inconsistencies and errors which might be injurious to your own, as well as to my comfort and credit. Accept, therefore, a father's blessings and prayers, with a father's chapter of admonitions and explanations.

You are not unaware, that my name and character have acquired much publicity, that I avowedly belong to a class of christian ministers, who profess, for Christ's, and their soul's sakes, to be separate from the world, to maintain purer and more distinct views of the scripture doctrine, and to be willing to spend and be spent in behalf of the truth, as it is in Jesus. I am, therefore, supposed not only to maintain a consistent separation from the follies and vices of the world, its pomps and vanities, but to aim at so ruling and guiding my household, that my principles may shine forth in their conduct. Any want of correctness, consistency, faithfulness, and propriety in them, will always attach a mixture of censure, surprise, and concern, as it regards me. The friends of religion will grieve, and those who are otherwise will rejoice, if you could be drawn into compliances, and expressions of sentiment, at variance with your father's. Always, therefore, keep in remembrance, whether you are in company with decidedly religious and consistent Christians, or with those who are only partially so, or with those who are not so (unhappily) at all, that you have not only your own peace of conscience to maintain, but the estimation and honour of your parent also.*

Many temptations will occur, to induce you to yield and conform to habits and principles, the very reverse of those which you hear me supporting, both in the pulpit and the parlour. Be not ashamed of firmly, though modestly, in such cases, resisting them. State what mine and your principles are, and heed not the momentary unpleasantness of appearing singular, when conscience and duty require it. You may easily say, "My father does not approve of such and such things, neither can I." No person whose estimation is worth having, will think the worse of you, for such instances of mild, but decisive firmness; and, without it, I should be disgraced.

All descriptions of public amusements, novels, popular amorous poems, plays, songs, vanities, and finery, and all the sad tribe of poisonous and dangerous pursuits, should be regulated by this principle; and O, that your own simplicity and love to Christ, may never give way to one sad influence of false sentiment, even amongst those, whom, on other accounts, we may esteem and regard. The half-religious are often more dangerous than those who are less so; because we are more on our guard in the latter case than the former. The great number of instances in which I have seen the young people of religious families deeply injured in their spirits and habits, by much visiting with persons of different views and customs from those of their own household, has made me, I confess, from pure motives of conscience and prudence, very averse to much of that sort of visiting in my own children's case, which I know to have been productive of bad consequences in others. And the difficulty of drawing the line has always appeared very great with my numerous friends and acquaintance. Still, I wish to make you happy in every reasonable way; and I am glad when I can give you the advantage of new scenes and company, when it is of the right sort. But, as in my journeys, extensive intercourse takes place, a great variety of characters will fall in your way; and I wish, for all your sakes, that you may be provided with sober, discreet, and religious cautions, that the natural ardour of youth may not lead you into unbecoming or sinful compliances. I know many families, and you know a few, where, perhaps, the parents are religious, but their young people are very imperfectly, if at all so; in such cases, you may, from equality of age, be thrown much more into the light, frivolous and objectionable conversation of the younger, instead of the more useful communications of the elders of the family. Here, often, there is danger; ever prefer and choose those, of whatever age, in whom you think you discover a holy, serious, benevolent, consistent way of acting and speaking.

A young professor of religion has not, in most instances, so difficult a task to sustain, when in conversation with those of a decidedly religious deportment, as with worldly persons, and those who can scarcely be ranked as consistently serious, although often to be met with in religious parties.—If, however, your conscience be correct, you will see more and more the duty of acting and speaking aright; and you must ever pray for grace to direct and govern you. Difficulties and dangers of this kind, greatly multiply, when those, who, from relationship and family regard, stand very near to natural love and affection, are, nevertheless, in a great measure, strangers to the power of true religion, and, therefore, mingle with the world wholly, pursue its pleasures, and support its customs. I intreat you to be much on your guard in all such cases. Decays in religious feeling and conduct, continually arise from this source, and endanger the temporal, spiritual, and eternal welfare of many a hopeful family.

I am frequently placed in situations myself, where I find it very difficult to satisfy my conscience that I am doing right, among people and families where real religion has little or no part in their ways and conversation. In trying to be kind, attentive, and too compliant, perhaps, to *their* habits, I feel that I am in great danger of strengthening them in evil, and always of injuring my own consistency as a Christian.

I will now add some remarks, placed under select heads, which may make them more conspicuous, and better remembered. And may God render them useful to you! Keep them constantly with you, and let them be always read over, at least, once a week.

Amusements.

Plays, balls, public concerts, cards, private dances, &c. &c.

Serious, consistent Christians must be against these things, because the dangerous spirit of the world and the flesh is in them all. They are the "pomps and vanities of this wicked world," so solemnly renounced at baptism. To be conformed to these seductive and more than frivolous scenes, is to be conformed to this world, or to be opposed to the character and precepts of Christ. They that see no harm in these things are spiritually blind; and they who will not hear admonition against them are spiritually deaf.—Shun, my girls, the pleasures of sin, and seek those which are at God's right hand for evermore. You *cannot* love *both*.

Blessed be God, you have been kept far from those, who make such recreations their idols to wean their hearts from God. Never in any conversation, speak lightly or triflingly of these subjects, as if you had not imbibed proper sentiments concerning them. Ever preserve the consistency of your parental house and principles.

Books.

Characters are speedily discerned by their choice of books. Novels in prose, I need not now forbid; ignorant as you are of their bad tendency by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection, or attention to them. But beware of novels in *verse*. Poets are more dangerous than prose writers, when their principles are bad. Were Lord B—— no better poet than he is a man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination, for any reading that has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books, is this:—"Books are good or bad in their effects, as they make us relish the word of God, the *more* or the *less*, after we have read them." There are too many valuable books, on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

Music.

Shun all the wretched folly and corruption of light, silly, and amorous songs, on the same principle that you would shun books of the same nature. Sacred music is the true refuge of the christian musician. I wish your ears, your hearts, and your tongues, were oftener tuned to such melodies. The play-house, the opera, and the concert room, have deluged the world with the abuses of the heavenly art of music. Music was designed to lead the soul to heaven; but the corruption of man has greatly perverted the merciful intention. Do not you belong to such perverters, nor seem to take pleasure in those who do.

Dress.

Aim at great neatness and simplicity.—Shun finery and show.

Be not in haste to follow new fashions.

Remember, that with regard to dress, Christians ought to be decidedly plainer, and less showy, than the people of the world.—I wish it to be said of the females of my house, "With what evident and becoming simplicity are the daughters of Simplex* attired."

Behaviour in company.

Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile.

In every company, support your own and your father's principles, by cautious consistency.

Beware of silly thoughtless speeches; alth' you may forget them, others will not.

Remember God's eye is in every place, and his ear in every company.

Beware of levity and familiarity with young men. A modest reserve, without affectation, is the only safe path. Grace is needful here. Ask for it; you know where.

Journeyings.

Cultivate knowledge as you travel: History, antiquities—in cities, towns, churches, castles, ruins, &c. Natural history—in animals, plants, earths, stones, minerals, &c. Picturesque taste—in landscape scenery and all its boundless combinations.

Cultivate good humoured contentment, in all the little inconveniences incident to inns, roads, weather, &c.

Cultivate a deep and grateful sense of the power, wisdom and goodness of God, in creation and providence, as successively presented to your notice from place to place.

Keep diaries and memoranda of daily events, places, persons, objects, conversations, sermons, public meetings, beauties, wonders, and mercies, as you travel. Be minute and faithful.

Ask many questions of such as can afford useful information as to what you see.

Write your diary daily; delays are very prejudicial. You owe a diary to yourself, to your friends left at home, and to your father, who gives you the pleasure and profit of the journey.

Prayer.

Strive to preserve a praying mind through the day; not only at the usual stated periods, but every where, and at all times, and in all companies. This is your best preservative against error, weakness, and sin.

Always think yourselves in the midst of temptations; and never more so, than when most pleased with outward objects and intercourse.

Pray and watch; for if the spirit be willing, yet the flesh is deplorably weak.

Religion.

Keep ever in mind, that, for your own sake and for my sake, you have a religious profession to sustain; and this, both in serious and worldly company. Be firm and consistent in them both. Many eyes and ears are open, to observe what my children say and do, and will be, wherever we go. Pray to be preserved from errors, follies, and offences, which bring an evil name upon the ways of God. You may sometimes hear ridicule, prejudice, and censure, assail the friends of true religion; it ever was, and will be so. "But blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Be not ashamed of Christ here, and he will not be ashamed of you hereafter.

Court and encourage serious conversation with those who are truly serious and conversible; and do not go into valuable company without endeavouring to improve by the intercourse permitted to you. Nothing is more unbecoming, when one part of a company is engaged in profitable and interesting conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other.

Ever show the interest which you take in the subjects of schools for the poor, the distribution of tracts, the Bible and Missionary Societies, and all those important topics which so deeply occupy the people of God. And when you can find a congenial friend, talk of heaven and eternity, and your soul, and your Saviour. This will be as a shield to your head and your heart.

Estimate of characters.

Look first for grace. Do not disesteem good people on account of their foibles, or deficiencies in matters of little importance. Gold unpolished, is far more valuable than the brightest brass. Never form unfavourable opinions of religious people hastily. "Charity hopeth all things." Prize those families where you find constant family prayer; and suspect evil and danger, where it is avowedly unknown and unpractised. Always remember the astonishing difference between the true followers of Jesus, and the yet unconverted world, and prize them accordingly, whatever may be their rank in society.

Gentility and piety form a happy union; but poverty and piety are quite as acceptable in the eyes of God, and so they ought to be in ours. Not only are the poor far more in actual numbers than the rich, but experience proves that the proportionate number of the truly serious among the poor is much greater than the corresponding proportion of numbers among the rich. Take 1000 poor and 100 rich; you will probably find ten of the latter serious; but 200 of the former shall be so at the same time.

Beware of critical hearing of sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself. Consider every opportunity of hearing, as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.

Parents.

Seek to make them happy in *you*.

If you perceive that any thing in your ways makes them otherwise, you ought to have no peace until you have corrected it. And if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you *love* them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little. Trust them therefore, when they differ from you and refuse compliance with your desires; they watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.

I shall add no more at present, than that I am Your affectionate father,

L. RICHMOND.

From the Missionary Herald.

CHOCTAWS.

PRAYER OF A RECENT CONVERT.

Y. stayed with us last night. This morning, at our family worship, I requested him to pray, after I had prayed in English; which he did in a most feeling manner, much as follows:—"O my father! O Jehovah! This morning thou hast lent us; yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day, I was in thy beloved house, and heard thy word. I slept here last night; and this morning I am here, in the midst of thy messengers, kneeled down here to make supplication unto thee. O my Father, hear me, pity me, help me. I am a poor ignorant red man, and know nothing. I have broken thy law, and profaned thy Sabbaths, very much. I am a poor lost man. O Jehovah, pity me. O my father! thou, of thine own mind, in love to souls, didst give up thine only Son, Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such. O Jehovah, thou hast pitied us, thy poor red children, so that thou hast sent to us thy word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt, [or poured out]; and thou didst, in agony, die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin: nothing else can. O that thou wouldst pity me, and wash my filthy heart with thy precious blood. [Tears almost forbade his utterance.] I am thine; we are all thine, by the purchase of thy own blood. Do not cast off one of us. Do pity us; we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus, thy blood alone is our hope, we will trust in thee for salvation. We want to be thy good and faithful children; but if thou do not help us continually, we can never get to heaven. O Jesus, take hold of us, and hold us fast, and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode; and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication, for Jesus' sake, O Jehovah, my Father above. This is all, Amen." The pathos, with which this was uttered, made it truly affecting. I confess I was previously dull, but it sharpened the sensibilities of my soul, to hear this son of the forest, who had never heard the gospel till about two months ago, *thus* confess his guilt, and thus plead the efficacy of that all-atoning blood. Who, but the Holy Spirit, has taught him this, and made him so much to excel, in true knowledge, thousands who have been born, brought up, and ever lived, under the full blaze of gospel light? This poor Indian is an object of more real worth, in the estimation of the King of Kings, than *all that is in the world*, which comes short of a simple, humble, but full confidence, in Jesus' all-atoning blood. God speed thee, my red brother! Be comforted: Jesus will soon wipe away thy tears, and fill thy thirsty soul with his fulness.

The following appears as editorial in the Rochester Observer of the 31st ult.;—

PIONEER STAGES.

We have for a long time forborne saying any thing about this line, as we supposed the community were too well informed on the subject to render it necessary. But the deceptions continually practised by the agents of the old line, seem to require a word by caution. It is asserted even in this village, to travellers who are inquiring for stages, and who show a preference for the Pioneer, that the line has *failed*, and that there is no certainty, if they take this line, that they will not be left in a few miles without any means of conveyance.

Females who are travelling alone, especially, ought be on their guard, as we *know* of instances in which females inquiring for the Pioneer, have been told, "This is the stage;" and have actually travelled miles before they have discovered that they were in the old line; and their fare having been paid, they were thus compelled to continue in it. An instance occurred in this village the other day of this kind:—A gentleman came to the Pioneer office, and inquired for the trunk of a lady, who he said had just came in that line from the west. He was informed that no such trunk was there. But still insisting that the lady told him expressly she had come in the Pioneer, the agent referred to the way-bill, and found that no female passenger had arrived from the west. The agent suspecting that the lady had been deceived, directed the gentleman to inquire at the house where the old line called, which he did, and found the trunk, and that its owner had arrived in that stage. The boldness and the unblushing manner in which these assertions are made, and the tricks played off upon travellers, cannot be fully credited except by those who have seen and felt their effects. Let travellers, we say, patronise such public conveyances as they think proper; but let them be on their guard against deception.

As to the failure of the Pioneer, the fact is, there is, and has been, one daily line from Albany through Utica, &c., to Canandaigua; and from thence one line through Rochester on the ridge road to Lewiston, and which has recently been extended into Canada by the falls to Buffalo, where it meets the line from Canandaigua, which is also daily. Besides this, *extras* are furnished at the shortest notice at every village on the routes.

To its friends we have a word to say. The Pioneer line of stages *is doing a good business*, and we believe adheres in a good measure to the principles on which it was established; although from the extreme difficulty of getting, in every instance, men of firmness and stern integrity as agents, we have no doubt things are done, on some occasions, which ought not to be done; and we never have and never will be their apologists; for neither a regard to *honesty*, nor to the true interests of the line, would justify us in such a course. Let its faults be exposed, and let those who manage its concerns know that it is only by a strict adherence to principle, that they can depend upon public patronage.

But let its *professed* friends not suppose that mere *profession* is all that is expected of them. If the object is a good one, let them be prepared to make some trifling sacrifices to assist it in bearing up against the tide of falsehood and deception which it has continually to contend with. If they are not prepared to do this, let them not deceive others nor themselves with a pretence of being its friends and supporters.

Another reason why we consider it necessary for us to notice this subject at this time, is the fact, as we are credibly informed and believe, that the advertisements of this line of stages, which have been put up in public places on the *route, and through the country, have, in almost every instance, except in Pioneer houses, been pulled down, mutilated, or carefully concealed.* In some instances, where the advertisements on board of boats, have been put up in frames, they have been turned front to the wall, or some article hung carefully over them.

On the spirit which could dictate such a systematic course of contemptible injustice and deception, every honest man will find a comment in his own breast.

ON FEMALE INFLUENCE.

Female influence is great *in the family circle.* It always has been so, and it always will be so. In countries blessed by civilisation and christianity, the wife and mother is a kind of presiding spirit in the sanctuary of domestic life. Her influence, of whatever character it may be, whether malignant or benign, spreads itself over the family habitation, and takes deep and fast hold on the sentiments, the interests, and the hearts of this little community. Children, whether young or old, do not easily forget their mother. To trample on her authority, to thwart her wishes, to sport with her tears, to grieve her spirit, must always cause many a pang on the part of her offspring. Before her influence can be annihilated, the ties of nature must be sundered, and the last amiable sensibility be obliterated from the heart. The wife, too, in all ordinary circumstances, must exert an influence over the husband. She is his chosen companion. Her dominion is the fireside and the family circle. The early instruction of the children, the regulation of the domestics, and the entire policy of the household, are committed to her. The order, the moral habits, the piety and happiness of families, are more emphatically under the control of females than they are of the other sex. While the husband and father is pursuing his business abroad, the wife and mother is, perhaps, imparting a cast of character to those around her at home, which

* Should any one think there is too prominent a regard expressed for his own reputation, in the advice and admonition he gives his children, let such an objector compare Mr. Richmond's feelings with those of the Apostle, in adverting to the conduct of his spiritual children:—"Lest, when I come again, my God will *humble* me amongst you, and that I should bewail many who have sinned already," &c. 2 Cor. xii, 21.

* Mr. Richmond's signature in the "Christian Guardian."

may extend through many generations, which will continue, either in dark or splendid lines, when our world shall be burned up, and the sun and stars shall have gone out. It will always depend much on female influence, whether religion shall be admitted into the family, or whether the door shall be shut against its entrance; whether "the curse of the Lord" shall be there, as it is "in the house of the wicked," or his blessing, as it is "in the habitation of the just." Prov. iii. 33.

Females exert a vast moral influence upon *society at large*. It is not your province to fill the chair of state, to plan in the cabinet, or to execute in the field; but there is no department of human life, and no corner of the world, where your influence is not felt. To say nothing of the indirect control which females often have over the great movements of society, by that influence which they possess with their husbands and sons, with their brothers and other family connexions, look at the ordinary scenes of social life; at the popular opinions and prevailing amusements of the world; and it must be seen that they are intrusted with a moral power that hardly knows a limit.—The practical virtue of the world, the tone of piety in the church, and the salvation of souls, are probably more affected by the current maxims and amusements of the day, than by either the power or administration of civil government; and here female power is great indeed. In morals and religion, and in every thing with which morals and religion stand directly connected, your sex may do as much good or hurt, as men ordinarily effect in the politics and government of the world. What man would be a *drunkard*, if he were sure to receive universal female reprobation? What man would fight a *duel*, if the united female voice were to cry out *murderer* upon the shameful deed? How long would the amusement of the theatre continue to corrupt our large cities, if no female would appear upon the stage, nor, on any occasion, take her seat in this great temple of vice? How long would the ball room be crowded, and gay, and extravagant, and dissipating parties maintain an existence, if every female were to set her face against them, and resolve to go to no place where the voice of Christ and duty did not call her? If the whole female world were to revere the Sabbath, and were found in the house of God, on this sacred day, what a happy change would soon be effected! The kingdom of God would come. The blessed reign of Christ would soon be established on the earth.—*Beman.*

TEMPERANCE.

From the Western (Ohio) Intelligencer.

Mr. Editor—Believing that an account of some proceedings which have lately taken place in one of the newest townships of Trumbull county, will be useful to your readers, and serve to explain the charge so often brought against religious people, temperance and other societies, viz. that "they endeavour to control others by coercive measures," I thought best to communicate it to you.

A man having a small frame to raise, was requested by the friends of humanity to begin the practice in that township of raising without whiskey. He was assured that he would have help enough to put up his building without ardent spirits; and he consented. At the raising, all the lovers of whiskey paraded the street, and refused to lift a finger to help raise, unless the owner would send for whiskey—"Not that I care any thing about it myself, or wish to drink any myself," said one to another; "but I don't like the *principle*." "It is not from any conscientious principle," continued they, "that the owner of this building has attempted to commence the practice. It is merely to make some innovation, to try to be tho't somebody, or perhaps make his name ring in a newspaper. But he won't make it out; they can't raise the house without us." This was a trying time to the friends of temperance; they were few in number, and those few now began to decrease; for the party in the road had sent and procured a bottle of whiskey, and were urging all to come and join them. When they had persuaded all that they could to join them, they marched to a neighbouring field, and went to playing ball. There was but a small company left. However, they persisted in the raising, and accomplished it without ardent spirits. Then they partook of a supper, (not a luxurious one; what have temperate people to do with luxuries?) and retired before sun-set to their several homes. The intemperate party were greatly mortified and chagrined at this disappointment. They declared that the practice of raising without whiskey should not become common in that place, and that there should never be another raising without whiskey.

It was not long before a professor of religion in the same place had occasion to make a raising, and he invited his friends to assist him without whiskey. Attempts were then made by the intemperate, to persuade the master workman to refuse to raise it without the usual quantity of whiskey. Other stratagems also were employed to prevent the building being raised; but all failed. They then agreed to procure whiskey themselves, and carry it to the raising, and urge it upon all to drink. This they did.

I make no comments; but simply leave it to your readers to judge, who it is that is "endeavouring to control others by coercive measures?"

Fashion Altered.—A gentleman in the Theological Seminary at Andover, during a recent tour of some hundred miles in the north part of New-England, who called upon a great number of families, recollects but one instance in which ardent spirits were offered him.—*Jour. Humanity.*

Berkshire Co. Mass.—The grand jury of Berkshire county, at the June term, expressed their entire approbation of the efforts throughout the country, for the suppression of intemperance, and passed resolutions to give their individual aid to the good work.

Georgia and Virginia.—Rev. Mr. Clopton writes, that he has just returned to Virginia from Georgia, and that the cause of temperance is making rapid progress in that state. It is also gaining ground in Virginia, but not so fast. A society is formed in French-Creek, Lewis co. Va. The Georgia Temperance Society was formed in May 1828; and there are six or eight others in the state.—*Jour. Humanity.*

Ohio.—In Portage co. Ohio, containing a population of 15,000, there were 16 distilleries in operation, having produced the year previous to last January, 60,000 gallons of whiskey. Six of them have been suspended, one of them for the sake of a good conscience. There were 692 intemperate persons; that is, persons who were not unfrequently drunk. A county society has been formed, with several branches. The students of the Western Reserve college, in that county, made the first move.

Michigan.—A Temperance Society has been formed in Oakland county, and the use of liquors is already very much diminished.

INTELLIGENCE.

FOREIGN MISSIONS.

Ceylon.—The August Herald contains a letter from Dr. Scudder, dated in October, which evinces the increasing progress of religion in that island. His business brings him continually in contact with the natives, among whom he is distributing tracts and portions of the scriptures. Among other tracts distributed, was one pointing out to the Romanists ten fundamental errors of popery, with their origin and dangerous tendency. This excites attention, calls forth discussion, &c.

"The first effort I made to distribute the address to the Catholic priests, mentioned above, was at Uraturay, (Kaits), an island about nine miles from this place. I spent several days there with four native helpers. The portions of scriptures given at that time were received with so great avidity, that I soon disposed of all my stock, and was obliged to send home for more. Sixty copies more were distributed and 150 tracts. After my return, my native helpers were for several days very busily engaged in distributing tracts and books among the people here, and making known the contents of the tracts. The people received the portions of scripture with great apparent delight. In almost every instance they begged for them, before they were given. More than a hundred were distributed besides tracts.

"While I was thus busily employed in endeavouring to oppose the errors of popery, it was not to be expected that these priests would be silent spectators of what was going on. The priest, who was in this parish at that time, issued his anathema against "every one who did not burn the books given by me, within twenty-four hours." A great excitement was produced among the people, and they seemed to burn with anger against us. As this was the case, all labour among them for a season was suspended, in order that time might have its effect in allaying their feelings. I am glad to say their anger, in some degree, has subsided, and our labours have been renewed among them. I believe but few have been found wicked enough to destroy the portions of scripture distributed by me. Probably the number torn and burnt will not exceed ten. Five or six were returned to me."

At another place, Uraturay, the people are very much afraid of the priests, and keep what they receive with the greatest secrecy.

"Five or six, fearing to come and ask for books by day, came by night, and obtained them. The priest has liers-in-wait, to catch all who dare disobey him. My native helpers met with a number of persons, who shewed them the portions of scripture which had been given to them on a former occasion."

Bombay.—A letter from Rev. Mr. Stone, contained in the Herald, mentions, July, 1828, a meeting of schoolmasters, which promises much good.

"Here are sixteen learned Hindoos and Brahmins, receiving bible instruction; besides a large number of the boys of the first classes in the schools. The Mohammedan holidays are approaching; and great preparations are making to celebrate the achievements of the false prophet."

Mr. S. also mentions new applications for schools, which must be denied for want of funds.

"We have now seven schools for boys, and eight for girls, in the native town of Bombay. Had we funds, and labourers, we might increase our female schools to-morrow to an hundred."

The following appears in Mr. Stone's Journal:—

"*A Mahomaden Festival, July* 24, 1828. The great holiday of Honorrhun, observed by the Mohammedans. The streets have been crowded by men, women, and children, attending the taboots, exhibited in the streets. The taboots are very splendid, temple-like constructions, of various sizes and figures, profusely decorated with ornaments. They are borne on men's shoulders, escorted by instrumental music, followed by a company of females, smiting on their breasts, and chanting, in wailing strains, a kind of funeral dirge. After having exhibited them the greater part of the day, they are carried to the sea shore, and entombed beneath the waves. The scenes of outrage, fighting, and bloodshed of this holiday, induced the government to interpose this year, by obliging the celebrators to defray the expenses of an English officer, with a company of sepoys, to attend each taboot, to preserve order. At what expense are the deluded followers of the false prophet obliged to maintain his institutions!"

Under date of November 17, 1828, Mr. Stone writes as follows:—

"Our prospects, we think, are brightening. Two persons were added to our little church, at the last communion. One of them, a Portuguese, a convert from the Roman Catholic chuch; the other, Mr. Barker, an American, whose parents reside in Barnstable, Mass. He left them three years ago, in a whale ship for the South Seas, sailed round Cape-Horn, touched at one of the Sandwich islands, and became acquainted with Rev. Mr Bingham, of whom he speaks in high terms.

"He was left in Bombay sick and friendless. We providentially became acquainted with him, and received him into our family. While at sea, his attention was awakened to the subject of religion. At the Isle of France, he indulged a hope of having passed from death unto life.

"A few weeks since, a Brahmin, from near Poonah, received christian baptism, which has produced a great excitement among his relatives. He says his parents and brothers have destroyed their idols, and are determined to become Christians. His attention was first directed to christianity by reading some of our religious books, which had been sent to his country. He came first to the Scottish missionaries at Bankot, 60 miles south of Bombay, and by them was sent to the Rev. Mr. Stevenson, of the Scottish mission recently established in Bombay; under whose instruction he has been, and by whom he was baptised.

"Another native, an aged man, who lives on the continent, forty miles from Bombay, called on Mr. Graves a few weeks ago, and spoke as follows:—"When I was in Bombay some time ago, you gave me a book, and said it was the word of God, and requested me to read it; you also invited me to come to the temple on the Sabbath, where I should hear more of the word of God. I did so, and my mind was affected. I returned home, and read my book; was convinced that I had received no good from my gods, and that they could not save me. I resolved I would destroy my household god, which I had worshipped more than thirty years. So I got up early one morning, and took my god, and carried him to the river, and cast him in, and he sank out of my sight. When my family arose, and found the family god was missing, there was no small stir to know what had become of him. I told them what I had done; and now I have come to you for instruction."

"He left us to remove his family here; but has not yet arrived. Several natives of the first respectability have called on me recently, requesting christian instruction; some of whom appear convinced that their religion cannot save them. Others may be considered as just beginning to inquire into the truth of christianity. Our books are received with much eagerness. Many are beginning to read and hear the gospel."

From the Christian Watchman.

SOUTH SEAS.

A great Missionary Meeting.—A letter from Rev. Mr. Barff, missionary, dated Raiatea, May 26, 1828, says—"We never had a meeting of such interest in this part of the world. The arrival of Rev. Mr. Williams, from Rorotoa, accompanied by the King of that island, gave to our May meeting an unusual degree of interest. This King, whose name is Makea, made a very interesting speech, in which he thanked the people of the islands, now assembled, for their exertions to promote his salvation, and to deliver him and his people from the snares of the devil. The effect of this speech on the natives was like that of an electric shock.

"The chiefs proposed that we should make the Leeward islands' missionary meeting general, and meet alternately at each island. Such meetings could not have been accomplished formerly without great hazard at sea; but now that so many large and strong boats are built, this can be done with safety.

"Brother Williams's account of the spread of the gospel among the Harvey islands, the Sandwich islands, and other groups, afforded us much interest, as well as the various communications received from the native teachers, testifying the progress of divine truth in all these places. It was agreed at the meeting, to send native teachers, as soon as expedient, to the various groups of islands to the westward, as far as New-Caledonia. The means to be employed in conveying them, is a vessel built by the king of Rorotoa, in which the King and brother Williams came to Raiatea. Each island is to furnish two missionaries or native teachers, viz. two from Rurutu, two from Maiaoiti, two from Huahine, two from Rorotoa, two from Tahaa, and two from Borabora, to be placed by brother Williams on the Haamoas group, &c. &c.

"*Rarotognian Scriptures, &c.*—We are very anxious to return to Huahine, in order to print, as speedily as possible, the Epistle to the Galatians, and the Gospel of John, in the Rarotognia dialect, leaving larger works for brother Bourne to print, such as Isaiah, Jeremiah, Samuel, Judges, &c., which are all nearly ready for the press. The Old Testament will be necessarily left a little longer unprinted, Brother Nott having earnestly requested all our assistance to complete as perfect an edition of the New Testament as all our united efforts can effect, and that as speedily as possible.

"We held our missionary meeting at Huahine, previous to our coming down here. The good work prospers at Huahine and Maiaoiti, and, indeed, at almost all the Leeward Islands."

From the Philadelphian.

FRENCH PROTESTANT LETTERS.

We copy from the Minutes of the last General Assembly, another letter from the French Protestants:—

We have recognised the hand of God, in the rapid progress that his kingdom of regeneration, of blessedness and of peace, has made among you; and we sincerely unite our prayers with yours, in beseeching our heavenly Father graciously to hasten that happy period announced by the prophets, when the whole earth shall be filled with the knowledge of the Lord, as the waters cover the seas. We thank you for the details into which you enter respecting your churches. Such communications will always be valued by us; for although we are absent in person, and separated by vast seas, we are notwithstanding, all of us, in the field of the same great Father; and it is with sincere pleasure that we offer you our hand as brothers, in his name who has loved us, and given himself for us. You will no doubt learn with great interest, also, the wonderful works which the Lord has performed in our dear Canton of Mens, during the last seven years. We have had in this little corner of the Alps, the same experience as the Presbyterians of the United States have had in their churches. The same wind, the same Spirit, has blown upon the dry bones, and caused them to revive; the same Sun of Righteousness has risen for us, and by his benign influence given us new life; the same word has been preached, and has been as a hammer to break the heart; the same doctrine of Him who is always the same, has produced the same effects among us, as is with you. Yes, we are constrained to confess before God and man, that as soon as the doctrines of salvation, such as our fathers, of glorious memory, had drawn from the word of God, were preached, as you have said, with sincerity and perseverance, we have seen the accomplishment of the promise of the Holy Spirit, and the powerful effects of his salutary influence. As soon as our pastors abandoned the delusive glare of science, falsely so called, and determined to know nothing among us but Jesus Christ, and him crucified, and we were taught that we were conceived and born in sin, estranged from God, under the curse of the law; that we could not possibly find salvation in any other than Jesus Christ, God manifest in the flesh, who died for our offences, and rose again for our justification; we saw a great number of persons, given up to dissipation, love of the world, and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in Him who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Ye shall find rest unto your souls. I am the way, the truth, and the life. No man cometh to the Father but by me. He that believeth on me, though he were dead, yet shall he live." On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the holy scriptures. Husbands and wives who had been separated were reconciled; the drunkard became sober; the miser generous, for the kingdom of God; luxury diminished among many females, who now adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages, in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was followed by quarrels and shameful disorder, became, and are still, the abodes of peace and of the joy of the Lord. It has only been since these doctrines which you justly call great and important, and we may add all that are essential, have been preached simply, and with power, in our discourses in public and in private, that we have remarked these great changes among our protestant brethren. Let those who speak against those vital doctrines of christianity, come among our churches, and tell us if the morality of Socrates, the metaphysics of Plato, or the modern pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

Madagascar.—The missionaries at this station, under the care of the London Society, are printing with all dispatch, an entire edition of the bible, in the language of the islanders, many of whom, though twenty years ago abandoned heathen, are now able to read, with facility. The population has been estimated at 4,000,000.

Mackinaw.—Letters of a recent date have been received from the station at Mackinaw. The schools were still interesting; and the revival was yet in progress. One of the letters received was from a recent convert, who states her views and feelings in a most gratifying manner, though in broken English. The latter had been but a year or two in the mission school. Mr. Ferry, we are sorry to learn, is in poor health, and will need an assistant.

Catholics in China.—A Paris account of May 2, says—"Four Chinese, sent to Europe by the Lazarite missionaries, were presented to the king, on Wednesday, on his return from the chapel. They are from twenty to twenty-six years of age. One of them speaks Latin fluently, and the others understand that language. They were educated by Father Lamolt, who has been established at Pekin, since 1737, and has been interpreter of European languages for the Emperor, but has been exiled for having formed a christian school. The Lazarite who superintended the school has been strangled. After four or five years more of study, they will carry back to their country the spiritual doctrines, which alone can relieve the moral character of a people, who are groaning under a yoke which restrains the intellect."

Whether these men will carry back any thing of the genuine *spirituality* of the christian religion, may be a matter of some doubt.

France.—The Abbe de la Mennais, in proof of the disbelief of the youth of France in the doctrines of the catholic church, states, that he recently detected forty of the students of the college of Paris, when at mass, secreting the consecrated wafer, instead of swallowing it; and that they wrote letters to their friends, informing them what they had done, and closing their letters with the wafers instead of wax.—*Christian Observer.*

Africa.—As early as A. D. 215, a council of bishops was assembled at Carthage; and in A. D. 240, a council of 99 bishops was assembled at Gambesa, an inland city on the confines of Bilcdulgered. In the year 394, a council of 310 bishops was collected at Baga, an inland city of Africa. What a contrast does this exhibit to the present condition of the country, degraded and weighed down as it is by Mahometan and Pagan superstitions!

London Missionary Society.—Under the patronage of this society, *eleven* missionaries have been appointed to enter on the duty of missionaries in South-Africa. Five of them are Germans, three Frenchmen, and three Englishmen.

English Peace Society.—The society for the promotion of permanent and universal peace, was held in London on the 19th of May. It was a highly interesting meeting. Several able and animated addresses were made to the meeting by gentlemen of distinction.

Brainerd, &c.—This station, as we learn from the Missionary Herald, is witnessing the gentle dews of the Spirit. A few additions have been made to the church; and several aged individuals, some of whom have been opposers, have become enquirers after truth. Two of the latter, who are females, have been known to walk ten or twelve miles, for the purpose of attending meeting.

"A few weeks since, a man who had been addicted to intemperance, and very inattentive to religion, came fifteen miles to attend meeting. He said, "It is some time since I began to think a little of these things; and now, when I awake in the morning, my first thoughts are about this new way." At the Saturday evening meeting above mentioned, he said, "I have in my heart given up many of my old bad ways, and now I mean to attend meetings and try to learn." About twenty Cherokees were present at this meeting, nearly all of whom were more or less serious."

"Three adults have lately been baptised at Williston, on a profession of their faith. Mr. David Brown, who has lately resided here, and who is extensively known in the United States, was seized with a bleeding at the lungs last spring, and his recovery is doubtful. It will be gratifying to his numerous friends to learn, that he is in a happy state of mind. In a letter to the Corresponding Secretary, dated June 1st, he says, "On the bed of sickness I have enjoyed sweet communion with my dear Saviour."

Rev. George Whitefield.—Mr. Strothers, of Philadelphia, has lately put up in the first presbyterian church, in the town of Newburyport, Massachusetts, the cenotaph which he has been erecting the last winter, to the memory of Mr. Whitefield, after a design of Strickland. The following is the epitaph:—

THIS CENOTAPH
is erected with affectionate veneration
to the memory of
The Rev. GEORGE WHITEFIELD.
Born at Gloucester, Eng. Dec. 15, 1715:
Educated at Oxford University:
Ordained, 1736.
In a ministry of 34 years,
he crossed the Atlantic 13 times,
and preached more than 18,000 sermons:
As a soldier of the cross, humble, devout, ardent,
he put on the whole armour of God, preferring
the honour of Christ to his own interest, repose,
reputation, or life. As a christian orator, his
deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action and utterance. Bold, fervent, pungent, and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of his hearers.
He died of asthma, Sept. 30, 1770:
Suddenly exchanging his life of unparalleled labours, for his eternal rest.

Maine Branch of the American Education Society.—The Secretary of this Branch has visited and superintended the beneficiaries at Brunswick and Bangor, to relieve the Secretary of the Parent Society. At both those institutions, systematic efforts are made by the beneficiaries to preserve health and vigour, and defray part of their expenses by manual labour. They have earned $1063.32; of which $819 was by keeping school. A committee of the Directors, by a circular letter, invited the churches to search out young men, and to make efforts for increasing the funds.

A Pastor to every Church.—Cumberland Conference in Maine, is the largest in the state, having 31 churches connected with it, embracing 2666 communicants. 141 of these made a profession of religion within the year. They are making special efforts to furnish the requisite pecuniary means for placing a pastor over every church connected with this Conference.

Sabbath Mails.—The Postmaster-General has advertised for proposals for conveying the mails on sundry routes in Indiana, Illinois, Missouri, Tennessee, Alabama, Mississippi, Louisiana, and Arkansas. A correspondent has sent us a paper containing the advertisement in part, and on which he has marked not less than forty-two of those routes in four of the western states, with respect to which the arrangemement is such, that the mail must either arrive, or depart, on the Sabbath.—*Ch. Mirror.*

We understand, says the Charlestown Mass. Aurora, that it has been determined no longer to bring the mail from Boston to this town on Sunday morning.

Ancient Temperance Society.—A writer in the Vermont Chronicle remarks, that we have an example of a Temperance Society in the 35th chapter of Jeremiah, showing that the principle of total abstinence was actually tried more than 2400 years ago, with the most complete success. The Rechabites drank no wine nor strong drink for the space of 300 years.

Lane Seminary.—We are informed, says the Cincinnati Pandect, that the Board of Trustees of the "Lane Seminary," have appointed Rev. George C. Beckwith, of Lowell, Mass. professor of biblical literature and ecclesiastical history in said seminary; and that they have received some intimations that he will accept the appointment. The information we have received from the Board, warrants the belief that this institution will afford greater facilities in the attainment of a literary and theological education than any heretofore established. Preparations are making for the erection of the buildings, and for the opening of a preparatory school; and we feel confident that a generous public will manifest that liberality, which the importance of the subject demands, in furnishing all necessary funds for the completion of so great an enterprise. [The plan embraces manual labour.]

A meeting of the Providence (Rhode-Island) Sabbath School Union was held on Wednesday the 22d ult. at which an address to the teachers and children was delivered by the Rev. Mr. Bedell, of this city, who is travelling for his health, and is commissioned by the American Sunday School Union to address children and teachers connected by the Sabbath Schools, wherever he may find it convenient. The Providence Daily Advertiser speaks of it in the highest terms of approbation.—*Philadelphian.*

A bible class has been formed at Cincinnati, for apprentices, to meet twice on the Sabbath, and occupy that sacred time which many of them would otherwise waste in idleness. Books and maps have been procured, and the city council have granted them the use of the council chamber.

A society was organised at Waldoborough, June 23d, under an act of incorporation, called the Maine Congregational Charitable Society; whose object is to provide for the indigent families of deceased ministers.

HOME MISSIONS.

Our occasional silence on the subject of Home Missions, is by no means to be attributed to any diminution of interest in this department of benevolence. Few objects are more grateful to the heart of every enlightened Christian, than that of raising up feeble churches to strength and maturity, which would otherwise become extinct. With vast portions of our growing country, it is emphatically the seed time of the church. The harvest will soon follow; and the question whether it shall produce wheat or tares, is one of amazing consequence. The adversary, in all such places, is busy with his multitudes of labourers; and unless the good seed of the word can also be sown and watered, and be made to spring up and bear fruit, the harvest will inevitably be his. No time, therefore, should be lost; and no sacrifice of property or effort should be accounted too dear. "For what shall a man give in exchange for his soul."

The following is taken from a recent number of the Home Missionary, a work of sterling merit:—

From a correspondent in a missionary district in Ohio.

Universalism moves boldly onward in this place, and cannot be far distant from that point in the system, where the external habiliments of christianity are exchanged for the nakedness of infidelity, and the professed friend becomes the avowed enemy. And while I know that such a change will not alter their moral character, or relation to a holy God, I rejoice in the hope that it will be the means of breaking the spell by which the multitude are led forward, in blindness, to destruction, with the reiterated assurances of peace and safety.

When your missionaries were sent out to preach the gospel in this hitherto much neglected field, an aged man of much experience and observation remarked, that such a movement would call forth much bitter opposition, and finally terminate in the formation of two classes, distinctly marked and known as the friends or enemies of God and of truth. This remark was made in view of the fact, that almost every man here is a religionist professedly, of some sort, and that sincerity is considered the test of correctness. And to "feel so," and "know so," and "be sure of it," is a sufficient warrant for the reception of any opinion, however monstrous or absurd. Such a standard of truth and of piety could not but be found defective under the faithful preaching of the word; and more than one of your missionaries has realised the expectations of our aged friend in respect to opposition. We hope to find him altogether correct, and to see the time when professed friends, but secret enemies of the truth, will be seen in their real characters among us.

The following appears in the Philadelphian, under the head of correspondence—General Assembly's Missions:—

VIRGINIA.

A missionary of the Board, who has recently been travelling in this state, under date of July 11th, 1829, writes to the Corresponding Secretary as follows:—

"We came a pretty direct course through the western part of Virginia. Some parts of this old Atlantic state are very destitute of the means of grace. They have *occasional* supplies by Methodists, or Baptist brethren; but these, in some situations, like angel visits, are "few and far between." You doubtless have been informed, that *whole counties* are yet destitute of what some call efficient gospel labours!—Could your ears hear what mine have, by way of *profaneness;* could your eyes behold the wretched effects of *intemperance;* and could you see the evident marks of *destitution of conscience* which abound there; I think you would call it *missionary ground*, and have some desire to see it brought under *moral cultivation!*"

Such documents as the above will readily speak for themselves, without the aid of a comment. The following is of a more cheering character:—

FRONTIERS OF GEORGIA.

Rev. Dr. Waddel, in a letter to the editor of the Charleston Observer, under date of July 17, 1829, gives a very interesting account of the progress of religion in the western parts of that state; of which we subjoin an abridged statement:—

"You are apprised," he remarks, "that the population of our frontier counties, in the western parts of this state, has increased greatly within the last ten years; that members of our church were thinly scattered through most of them; and that in order to supply them with the administration of the word and ordinances of the gospel, at their repeated calls, the Presbytery of Hopewell formed a Domestic Missionary Society in Lexington, at our sessions in April, 1825. Since that period, we have had always as many missionaries labouring in that field as we could obtain and employ. The labours of most of them have been attended with the blessing of God, and considerable success. A number of respectable churches have been constituted; and of these, several at present have the means of religious instruction administered to them by stated pastors; while others still labour under wants of that kind, which our Society are not yet able to supply. Of this class, there have been several small societies in the counties of Franklin and Hall, in the north-western part of our state.

"Mr. William G. Gallaher, a licentiate of a Presbytery in East-Tennessee, in April last, consented to accept and undertake a mission in those two counties; and lost no time in repairing to the appointed field of his service. Since the time of his arrival there, his labours have been indefatigable and abundant; insomuch as to constrain him, by a return of ill health, to desist from preaching. But he has the pleasing consolation of knowing that he has "not laboured in vain, nor spent his strength for nought."

"At a meeting held at the church of New-Lebanon, on the 2d Sabbath in May, *twenty* were admitted to full communion, by public

profession of their faith, and a large number on the anxious seats. Of these several have since obtained "a good hope through grace."

"At a meeting at Nazareth church, in Hall county, where the communion was administered by brethren Wilson and Stratton, on the last Sabbath in June, *twelve* were added to that church, and several were left anxious.

"On the second Sabbath of the present month, I attended a communion at Concord church, in Hall county. On my arrival there on Saturday morning, I found Brother Gallaher so debilitated by previous labours and ill health, as to be unable to render much assistance in preaching. On that day, *twenty-six* members were received to church-membership, by public profession; a number of distressed souls were conversed with and prayed for, and two ruling elders were elected. Of those who were received into the church, nineteen were heads of families, among whom were both the heads of seven families.

"On the next morning, the two elders were ordained. Six persons having obtained a comfortable hope, were received and publicly admitted. After which, twenty-seven children were baptised, which ordinance had been administered to ten of the adult members. A communion sermon was then delivered, after which, it is believed, that one hundred communicants sat down together, and commemorated the "dying love and living care" of their common Lord, at three successive tables.

"An invitation was given to such as desired the prayers of Christians for their saving deliverance from sin and its effects, to approach the seats lately occupied by the communicants; when a scene of deep and unusual solemnity ensued. About thirty advanced and kneeled down, who were not ashamed, in this public and practical manner, to acknowledge that they were sinners, and implore the forgiving grace of their Maker, against whom they had offended. An appropriate prayer was then offered up in their behalf, a parting hymn sung, and the assembly dismissed.

"This was not a camp-meeting, but a sacramental occasion. On Saturday, worship was attended in the church; but on the Lord's day, out of doors, in a pleasant grove, where seats and other conveniences had been prepared for the accommodation of the people. Much solemnity seemed to be spread over the assembly, and great attention, with much silence and good order, prevailed throughout the whole meeting.

"I understand that *sixty-one* members have been added to those infant churches, since the middle of April, when Brother Gallaher came among them.

"I consider the present condition of the counties of Hall, Franklin, and Jackson, in a religious point of view, to be interesting in a very high degree. Faithful labourers are greatly needed there; as it may be truly said, "the fields are white already to the harvest."—*Vis. & Tel.*

Nothing should prevent the exertions of Christians in our own district of country. No trifling differences of sentiment which may prevail, in matters of a mere prudential nature, should hinder for a single moment the inhabitants of the fourteen counties around us, from carrying onward the work, which, on the whole, has thus far been successfully prosecuted. Action and unanimity, with the blessing of God, may soon put the whole field of these counties under successful religious cultivation.

The receipts of the American Home Missionary Society, for the last month, as reported, amount to $1227 43.

REVIVALS.

If we were to characterise the present state of the churches by such things as have fallen under our observation, might we not say that there is now more of a complaining than a mourning spirit; more of unbelieving peevishness, than of real tenderness and humility of soul; more of a censorious temper, than of a real spirit of prayer? If things *continue* thus, it is easy to foretell what will become of the interests of Zion. Happily, some precious tokens of mercy are yet seen within our borders. May the God of Zion multiply them a thousand fold.

According to the opinion of some enemies of revivals of religion, they promote error of almost every kind. Of course, we should conclude they would meet with very little censure from the *liberal* part of the community, as they would replenish their ranks, and must soon, if left to go on prosperously, banish orthodoxy from the country. But inconsistent as it may seem, other enemies of revivals are arguing, from the comparative cessation of revivals spoken of in some of the late reports of ecclesiastical bodies, that the downfall of orthodoxy is near. Thus revivals are opposed on one side, because they lead to unitarianism, &c.; and on the other, the absence of them is greeted as a new proof that orthodoxy, deprived of their aid, must soon cease to exist. Which side shall we believe?—*Con. Obs.*

Jefferson Co. N. Y.—We are informed by a missionary, labouring in that region, that there are indications of a revival in the church of Antwerp and Fowler, in Jefferson county. Several cases have occurred of hopeful conversion, and the spirit of inquiry appears to be extending.—*Bath Gaz.*

Windsor, Vt.—On Sunday the 2d inst. seventeen new members were admitted to the congregational church in Windsor, Vt. About the same number have united with the baptist ch'h.

Vincennes, Ind.—Rev. S. R. Alexander, in a communication to the American Home Missionary Society, states that the Lord has followed his efforts during the last year, with the riches of his grace. Since he has been labouring at Vincennes, 77 souls have been hopefully converted from the error of their ways, and added to the professed followers of Christ; five Sabbath schools have been organised, numbering 400 scholars, and three bible classes, numbering 180. The people of Vincennes and vicinity are ready to bless God, for the benefits received through the A. H. M. Society, which by them will be ever held in grateful remembrance. They are now making an effort to raise a house of worship, as they have been hitherto without one, except an old court house, which is wholly unfit for a place of public worship.—*Vis. & Tel.*

The Choctaws.—The revival among this tribe appears to increase. A very interesting meeting was recently held; since which time more than 100 cases of deep conviction are reported.

WESTERN RECORDER.

UTICA: AUGUST 18, 1829.

Indian Claims.—We rejoice to see the columns of the National Intelligencer open to a fair and candid discussion of the Indian claims; and are no less pleased to find that the writer who has undertaken the task, appears to be a person well qualified for the business, both by sound information and by political principles, without reference to party. These articles should be widely circulated, in the political as well as religious papers; and as the Intelligencer is issued twice a week, no time should be lost in commencing the republication of them. The New-York Observer, the Boston Philanthropist & Investigator, and probably several other papers, have already commenced the work. We are reluctantly compelled to defer it till next week. The subject of Indian claims will doubtless come before the next Congress, and the public mind ought to be prepared for it.

Enthusiasm.—Several of the papers, far and near, are descanting more or less on the evils of enthusiasm. Would it not be full as well to discuss the evils of religious apathy, at such a time as this. The apathy can be seen, and felt, and deprecated. But enthusiasm must be discussed chiefly in the abstract, if at all; for very little of it is to be found among the churches in the present state of things. Besides, the real essence of enthusiasm, where it abounds, can be far better identified, in some respects at least, when there is in exercise an equal quantity of pure, ardent zeal, to be contrasted with it. But things being as they are, is it not high time to inquire for such a remedy as is *now* needed; to inquire earnestly, unceasingly, and with a solemn determination to apply the remedy, when it can be found? *We* think so; and we would fain persuade ourselves that our brethren are of the same opinion.

The Sabbath.—"NATHAN's" remarks to-day, though much in point, ought perhaps to receive a single moment's explanation. He is not sitting in judgment upon certain actions, as they respect the mere laws of the land. But with the bible open before him, he arraigns the law makers and the framers of constitutions, to show what the God of heaven requires of them, both in their national and individual capacity.

Oneida Co. extra Bible Effort.—The town of Camden, as appears from a letter addressed to the Treasurer of the County Branch Society, has subscribed two hundred and fifty dollars, towards supplying the entire population of the United States with the bible in two years. Between fifteen and sixteen dollars have been received by the Treasurer; and the rest is collectable "on the first of January, in each year." Let other towns of the same population do like this, and the county will raise a handsome sum.

Scientific Trifling.—We give the following, as we find it;—

"Dr. Le Conte, of New-York, is engaged with some of the Parisian savans, in preparing a scientific work on caterpillers, in the study of which he has passed thirty years of his life."

Thirty years studying caterpillars! Can their natural history be worth so much? Or is the article itself a misstatement or hoax? Yet there are minds that can thus trifle—minds that could philosophise a whole month upon a mere acorn shell, or a year upon a butterfly's wing. The world, too, will praise them for it. It matters little whether their discoveries are of an important or trifling character. If they only show learning and research, it is enough.

But a time is coming, when things will be estimated according to their value. How many will then be found to have spent their whole lives, in that which is far less important than the chasing of butterflies, and the classification of caterpillars and grasshoppers!

No branch of science or labour is perhaps absolutely useless. But there is an immense difference in the importance of these branches; and men who are forming characters for eternity, cannot rationally look forward to the plaudit, "Well done, good and faithful servant," unless they have really endeavoured to accomplish all the good in their power. A good and faithful servant is one that consults at all times the *highest interests of his Master.*

By the by—Legh Richmond has some excellent remarks on the relative importance of objects of labour, amusement, tasteful gratification, &c. See first page.

Catholic Blessing.—Who would have expected to see in our own enlightened times, such fooleries as the following, in the heart of a protestant population?—

"We perceive by the Charleston papers, that on the 4th of July, the "novel and sublime" ceremony of *blessing a military standard*, was performed in the Roman catholic cathedral in that city, by the Bishop, in full pontifical dress, wearing his mitre and carrying his crozier. We had hoped that such mummery would be confined to countries less enlightened than this, believing as we do, that our horses, asses, standards, tea-kettles, &c. are well enough without being blessed by the priests."—*N. Y. J. Com.*

Slavery in Virginia.—Preparations are making in Virginia, to memorialise the State Convention on the subject of the gradual abolition of slavery. This must have, on the whole, a good tendency, though for the present the project should fail of its accomplishment.

The Colonisation Society are at the present time greatly pressed for funds. It is hoped that a mere knowledge of this circumstance may suffice to awaken the friends of the cause to effort.

For the Western Recorder.

A BAD SIGN.

MR. EDITOR—When I see christian professors endeavour to keep away from monthly concerts, lectures, or religious meetings of any description, where contributions or subscriptions are to be taken in aid of the great cause of benevolence, I never fail to set it down as a *bad sign*, a sign, infallible, of the sin of covetousness. "The Lord loveth a *cheerful* giver." The Saviour himself assures us, that "It is more blessed to give than to receive;" and an apostle warns us to *remember* it.

The absentee will say, perhaps, that he is "*unable* to give." Has he then duly considered the scripture examples of liberality—the giving of the widow's two mites, which were *her all?* The giving of the "*half* of" one's "goods to feed the poor?" Has he already done like the Macedonians, "whose *deep poverty abounded* unto the *riches of their liberality*"? and of whom the apostle bears record, that "to their power, ** and *beyond their power*, they were *willing of themselves*;" praying with "much entreaty," &c. that they "would receive the gift"? If he has, he need not be afraid to come to the place of meeting. The knowledge of his former example may still serve to provoke others to good works. Alas, how little is there in "this day of benevolence," of the true gospel liberality! "Give, and it shall be given," "good measure, running over." "Give *to him that asketh* of thee; and from him that *would borrow*, turn not thou away." There is that withholdeth more than is meet, but it tendeth to poverty.

SENEX.

Musical Lectures.——The enquiry is often made of us, whether the editor of the Recorder intends giving a course of Musical Lectures in Utica, the ensuing autumn. Perhaps it may not be improper to state publicly, that his other avocations are so pressing, as to render such an arrangement inconvenient for him. Yet, as many have been in the habit of calling at this season of the year for special instruction, he would suggest the propriety of their all coming at a given period, say the first of September. Instruction can then be given by lectures or otherwise, as may be deemed most advisable; and the terms will be reasonable.

POLITICAL.

FOREIGN.

London papers to the 1st of July have been received at New-York. They contain the King's speech at the prorogation of parliament, and some official intelligence from the seat of war.

Great Britain.—Parliament was prorogued on the 28th of June. The Lord Chancellor read the King's speech, from which the following are extracts:—

"*My Lords and Gentlemen,*

"His majesty directs us to inform you, that he continues to receive from his allies, and from all foreign powers, assurances of their earnest desire to cultivate the relations of peace, and maintain the most friendly understanding with his majesty.

"His majesty laments that he has not to announce to you the termination of the war in the east of Europe. But his majesty commands us to assure you, that he will continue to use his utmost endeavours to prevent the extension of hostilities, and to promote the restoration of peace.

"It is with satisfaction his majesty informs you, that he has been enabled to renew his diplomatic relations with the Ottoman Porte. The ambassadors of his majesty and the King of France are on their return to Constantinople; and the Emperor of Russia having been pleased to authorise the plenipotentiaries of his allies to act on behalf of his imperial majesty, the negociations for the final pacification of Greece will be carried on in the name of the three contracting parties to the treaty of London.

"The army of his most christian majesty has been withdrawn from the Morea, with the exception of a small force, destined, for a time, to assist in the establishment of order in a country which has so long been a scene of confusion and anarchy.

"It is with increased regret, that his majesty again adverts to the condition of the Portuguese monarchy. But his majesty commands us to repeat his determination, to use every effort to reconcile conflicting interests, and to remove the evils which press so heavily upon a country, the prosperity of which must ever be an object of his majesty's solicitude.

"His majesty has commanded us, in conclusion, to express the sincere hope of his majesty that the important measures which have been adopted by parliament, in the course of the present session, may tend, under the blessings of divine Providence, to establish the tranquility and improve the condition of Ireland; and that by strengthening the bonds of union between the several parts of this great empire, they may consolidate and augment its power, and promote the happiness of his people.

The London Courier, of the 25th of June, says—"We have been assured that the new President of the United States acknowledges the impolicy of the new tariff, and will be glad to see it either repealed or modified. Such a belief is entertained in the United States, and hence the commercial relations with this country may, for a time, be less active, because the merchants may be disposed to defer giving orders until they ascertain whether the disposition of Congress be favourable to a repeal or modification of the tariff or not."

Russians & Turks.—The papers contain the Turkish official account of a battle fought on the 17th of May, which terminated in the defeat of the Russians; also, an abstract of a Russian bulletin of another engagement, on the 11th of June, near Shumla, in which the Turks were totally defeated. They follow:—

Shumla, May 20.—Since the arrival of the Grand Vizier at this place, about forty days ago, his highness was incessantly occupied in organising the troops and preparing the necessaries of war, till within the last five or six days, when he began to put his force in motion with a view of reconnoitering the environs of Varna and the adjacent coast. About five or six days ago his highness left Shumla at the head of 15,000 troops; and in his advance, on the 17th inst. fell in with a considerable body of the Russian army, and notwithstanding the small number of his men, which he had taken with him merely for the purpose of reconnoitering, and although he had not time to put himself in military order, yet with his characteristic enthusiasm, he rushed upon the enemy, and with the help of God, routed them so entirely, that not a vestige of them remained. The trophies taken consisted in twelve large pieces of artillery, with as many ammunition wagons, a considerable number of soldiers, and several officers. The remainder, with their general, (who was Governor of Varna), were killed in the engagement. The troops took considerable booty in arms, &c.

Never had such an engagement been witnessed by the Grand Vizier, and especially in the plain, and breast to breast, a thing quite unusual to the Ottoman troops. The will of God, therefore, having been fulfilled, for our encouragement in the first engagement, it is for the Pachas, as faithful servants of the government, to rejoice and pray God that the enemy may receive condign punishment every where.

London, June 29.—We have at length received official intelligence from the Russian army in the shape of a bulletin, dated from Warsaw on the 19th June, containing the details of a battle fought near Shumla, on the 11th, between the Russian General in Chief, Count Diebitsch, and the Grand Vizier, in which the former gained a victory.

It was said some days ago, that Gen. Roth had entreated the commander-in-chief to send him reinforcements, being himself unable to make head against the Grand Vizier, after the disastrous battle on the 17th of last month. Count Diebitsch accordingly confided the siege of Silistria to his second in command, and set out himself with the main part of his army, to succour Gen. Roth and attack the Grand Vizier. He seems to have completely surprised the Vizier, who appears to have been ignorant almost to the last moment of the Count's being in the environs of Shumla, instead of being on the banks of the Danube. Even when he heard of the movement of the enemy, he conceived it only to be a threatening demonstration by a part of Gen. Roth's army. However, he raised the siege of Pravadi, and advanced to the defile of Kuletscha. Meanwhile Count Diebitsch continued his march to the village of Kuletcha, where the battle took place. It was so sanguinary and obstinate, that the Count confesses his being obliged at the beginning of it to bring up his reserve. After four hours, the Grand Vizier retreated into an advantageous position, covered with wood; and both armies being so exhausted as to be unable to continue firing, the fire ceased on both sides. After making some changes in his army, the Count again attacked the Turk, and succeeded in blowing up some of his ammunition waggons, which rendered his troops wavering. After a general discharge from all his artillery, he retreated, or as the Russian accounts say, fled in all directions. His loss is stated at 2000 killed, and 1500 wounded and prisoners; 40 pieces of cannon in the first battle, and 16 picked up afterwards, with ammunition and baggage. It is the intention of the Count to proceed to Marasch, in pursuit of the remains of the Grand Vizier's corps.

The bulletin indulges the sanguine expectation that the Grand Vizier's army has been dissolved; but it must be stated, that the force before Paravadi was only a part of his army, amounting to 35 or 40,000 men, and that a much larger force was at Shumla.

Since writing the above, we received a later Prussian State Gazette, dated the 25th, which contains the following additional intelligence:—

"*Warsaw, June 24.*—We have again received favourable intelligence from the seat of war. Letters dated the 14th inst. say, that during the pursuit the Turks have again been beaten, and have lost twelve more pieces of artillery. A small corps arriving from Shumla was obliged to join in the flight; and the commanding officer, a Pacha, is said to have been killed. The Russian troops continued to pursue the enemy with great eagerness. Gen. Kuprsanoff has taken two redoubts near Shumla, which were erected last year by the Russians."

The Greeks.—In the Corfu Gazette, under date of May 23, we find the following: "The forts of Missolonghi and Anatolica, which are now in the hands of the Greeks, were delivered up by capitulation, after some hesitation about the terms first proposed to the garrisons. The conditions have been faithfully executed. A large quantity of artillery and stores must have been found in Missolonghi, the Seraskier having placed there in reserve a great part of the *material* employed in the siege. After the fortress was delivered up, 3000 of the Greek troops set out for Athens, and the others went to join those now in Epiros."

Letters from Zante, of June 3, say that Count Capo d'Istria had staid some days at Missolonghi, and inspected the fortifications. The result of the last conference in London, by which the future limits of Greece are to include only the Morea and the Cyclades, was already known in Greece. All further enterprises against Athens were therefore entirely put a stop to, in consequence of a communication from England.

Important Rumour.——A vessel arrived at Charleston from Guadaloupe, brings the intelligence that a brig arrived there in a short passage from Marseilles, with a report that some French and English merchant vessels, attempting to pass the Russian fleet blockading the Dardanelles, were taken possession of by the Russian Admiral; whereupon the commanders of the French and British fleets made a demand for their restoration, which being refused, force was resorted to, and resulted in the destruction of the Russian fleet.

DOMESTIC.

The Indians.—A letter from Col. John Crowell, agent for the Creek nation, to the editors of the Macon Telegraph, dated on the 23d ult. authorises them to say, that the late statement from the Columbus Enquirer, relative to the hostile attitude of the Indians, "is, in many of its important facts, incorrect; and that great alarm has been *unnecessarily* and *improperly* produced by it on the frontiers." He also says, "With regard to that part of the statement relative to the Cherokees, I am more particularly mortified at it; not only because it is entirely incorrect, but because I have no disposition to meddle with the business of the Cherokees. So far from ever saying what that statement makes me say, I have stated my information was, that no chiefs of the Cherokees met the delegation from this nation. The two Ridges and Vann were all that attended, and they are not in authority in the Cherokee nation."

In addition to the above, the editors of the Telegraph are informed by a gentleman from Fort-Mitchell, that he did not apprehend any attack contemplated by the Creeks on the whites; nor was it probable that any alliance or concert would be formed by them with other Indian tribes, owing to their mutual animosity and hostility towards each other: That it was true that the Creeks had held a secret council, for the purpose it was believed of remonstrating with the general government, and entering a protest against being forcibly removed; but that the prospect of an Indian war depends upon a remote contingency, which he thinks can never happen.—*Macon (Geo.) Telegraph.*

Indian Hostilities in Missouri.—The Missouri Intelligencer, printed (we believe) in the village of Jefferson, situated near the centre of the state, mentions that a considerable excitement and consternation had been excited there, in consequence of the arrival of news that a number of the citizens of that county had been killed and wounded by a band of Ioway and Sioux or Winnebago Indians, located in the adjoining county of Randolph; that several hundred of the militia had already marched into that quarter, and that probably 1500 or 2000 would be assembled there in the course of a week. The origin of this unfortunate affair is stated, in substance, to be as follows:—A number of the citizens of that county had removed in the spring, to the Grand Chariton, 70 or 80 miles from Jefferson, and settled there. The Indians ordered them off, and threatened to kill them, if they refused to go. They also demanded such articles as they wanted, and when the men were absent, conducted themselves abusively towards the females, and drew their tomahawks upon them. In consequence of this, a number of the settlers, with John Myers, Esq. a magistrate, at their head, proceeded to the camp of the Indians, for the purpose of effecting a friendly understanding with them. While there, a son of Mr. Myers met with an Indian who had threatened his wife with a tomahawk, and some sharp conversation ensued between them. The Indian at length cocked his gun, presented it at him, and he supposed intended firing, when Myers discharged the contents of his into the head of the Indian. John Myers (the father) also fired and killed the chief; and when he had reloaded, and was about to fire again, was himself shot. The company then all fired, and killed eleven or twelve Indians. Three white persons were killed, viz.: John Myers, Jas. Winn, & Powel Owenby; and three or four wounded.

Case of Tobias Watkins.—By the Washington papers we perceive that a verdict in this protracted case, has at length been rendered. The Telegraph, after giving a summary of the arguments, states that the jury retired, and after remaining out one hour and twenty minutes, returned with a verdict finding the prisoner guilty on three indictments, for fraudulently obtaining monies belonging to the United States. Mr. Coxe then entered a motion for a new trial, and an arrest of judgment in each of the above cases.

Indian killed.—The Batavia Times relates a story of the supposed killing of an Indian, in the town of Le Roy, a few days since. The statement is, that an Indian came in the night, to the house of one Miller, to revenge a supposed injury. Miller denied his name, but assured the native that the man he sought would meet him on a given day, in an adjoining swamp. This was agreed to, and on fulfilling the appointment, the Indian fired at and missed Miller. The shot was returned and repeated by Miller, who came home with blood upon his sleeves. He is supposed to have killed and secreted his antagonist, but the strictest search has not discovered the body.

Great Sodus Bay.——The Wayne County Patriot, of Wednesday last, says—"Several salt springs were discovered in the vicinity of this bay the last week. The water is about as salt as ocean water, within two feet of the surface, and increases in strength and saltness down to the depth of eight feet; which is as low as has yet been dug in any place. Salt of a good quality has been made from the water.—The water is in great abundance, eight feet below the surface, and a well is now opening to go deeper if practicable without a pump."

Another Bank Failure.—The Belchertown (Mass.) bank has stopped payment. It appears to be believed, however, that all the demands against it will be paid, and that a part of the capital will be saved.

Arthur Wall's Toast.—Some curiosity having been manifested to see the toast of Mr. Wall, intended for the Wake-Forest celebration, it is here offered:—

"The American system: Stockings for children's feet, and feet for children's stockings."

The sentiment, though in quaint terms, and which might perhaps with propriety be rendered "cotton for manufacturers, and manufacturers for the cotton growers," expresses correct views of the mutual benefits of reciprocal encouragement, entertained by a man of 109 years' experience.—*Raleigh Reg.*

[The old gentleman above named, was invited to attend a celebration of the 4th July; but being too busy with his harvest, he sent one of his *boys* (a lad of 82 years) with his toast.]

The Springs.—The Saratoga Sentinel says, that 1100 persons arrived at the springs, during the week ending on the 9th inst. It was believed there were 1500 strangers then at the place. The Ballston-Spa Gazette says, that the public houses at that place are also well filled with guests.

The U. S. frigate Constellation sailed from New-York, on Tuesday last, for England and France, with the newly appointed ministers to those courts, Messrs. M'Lane and Rives.

A thunder-storm, of unusual severity, was experienced in Boston, and its neighbourhood, on the 30th ult. The meeting-house of Rev. Mr. Whitman, of Waltham, was set on fire by the lightning, and entirely consumed.

WESTERN S. S. UNION.

The Fourth Anniversary of the Western Sunday School Union will take place at Utica, on the 27th inst. Delegates will meet at 2 o'clock, P. M. at the session-room of the first Presbyterian Meeting-House. Public exercises in the church, at half past 6 in the evening. Clergymen are particularly invited to attend.

J. E. WARNER, *Rec. Sec'ry.*

August 18, 1829.

ONEIDA INSTITUTE.

The Trustees and Friends of the Oneida Institute of Science and Industry, are respectfully invited to attend an examination of the Students in this institution, on Tuesday and Wednesday the 18th and 19th inst., commencing at 9 o'clock of each day.

Exercises in Speaking, on Wednesday evening, in the Presbyterian Church, commencing at 6 o'clock.

GEO. W. GALE.
PELATIAH RAWSON.

The Trustees are requested to meet on Wednesday the 19th inst. instead of the 20th, to which they adjourned, at 9 o'clock, to attend to business relating to the Institute.

WILLIAM WALCOTT,
Secretary of the Board of Trustees.

August 10, 1829.

The *Presbytery of Watertown* will hold its next stated meeting at Denmark, on the 25th inst. at 10, A. M.

GEO. S. BOARDMAN, *S. Clerk.*

Watertown, Aug. 1, 1829.

MARRIED,

On Friday evening last, by Rev. R. Everett, Mr. *Thomas Jones*, to Miss *Mary Lewis*, both of this village.

DEATHS.

In this village, on the 14th inst. Mrs. *Harris*, wife of Mr. Thomas Harris, aged 28.

In Whitesborough, on the 9th inst. Mr. *Joseph Baxter*, aged 33.

In Westmoreland, on the 7th inst. Miss *Betsey Sedgwick*, daughter of Mr. Elijah Sedgwick, in the 20th year of her age. The circumstances of her death were peculiar. She had within a short time been awakened to a sense of her situation as a sinner, and in the judgment of charity had passed from death unto life. Soon she was confined to a bed of sickness; but at no time was considered dangerous. She was even thought by the physician to be on the recovery. Suddenly she was arrested by the messenger of death; her frame convulsed, and her immortal spirit returned to God who gave it. "In such an hour as ye think not, the Son of Man cometh."—*Com.*

In Trenton, on the 9th inst. Mrs. *Polly Gurney*, wife of Nathan Gurney, Esq. of that town.

In Bath, Steuben co. on the 9th inst. where he had gone on a visit, Mr. *Conrad Gansevoort*, an old and respectable citizen of Albany, aged 63.

In Walpole, N. H. Rev. *George Morey*, senior pastor of the congregational church in that town, aged 69, and in the 45th year of his ministry.

In Franklin, Mass, on the 2d inst. Mrs. *Martha Emmons*, wife of Rev. Dr. Nathaniel Emmons, aged 77.

In Chilmark, Martha's Vineyard, Mrs. *Phebe Hillman*, aged 100 years. She retained her mental faculties in a remarkable degree.

In Hatfield, Mass. on the 4th inst. Mrs. *Hannah Lyman*, relict of the late Rev. Dr. John Lyman, aged 80.

Drowned, in Cazenovia lake, on the 15th inst. *Edward Willcox*, son of Mr. Abel Willcox, Jun. of Sauquoit, aged 16. He was at school, and went out to sail upon the lake; when the boat upset. His funeral will be attended this afternoon, at 2 o'clock, at his father's house, near the burr-stone factory, Sauquoit.

LADIES' SOCIETY OF INDUSTRY.

A SALE of Fancy Articles will take place to-morrow morning, at 9 o'clock, at Washington-Hall, for the benefit of an Orphan Asylum. A general attendance of Ladies and Gentlemen is requested.

Tuesday, August 18, 1829.

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 18, 1829. 33

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

NEW BOOKS.

HASTINGS & TRACY, No. 40, Genesee street, have just received—Elements of Mental and Moral Science, by George Payne, A. M.: The Young Preacher's Manual, by Eben'r Porter, D. D.: Discourses on various Subjects, by Adam Clark: Griffin's Park street Lectures: Memoirs of the late John Mason Good: Spring on Christian Character: A Practical View of the prevailing Religious System of professed Christians, by Wm. Wilberforce, Esq.: The Parent's Monitor, by David Barker: Stories on the Millennium, by Mrs. Sherwood: The History of an old Pocket Bible, by Rev. Robert Cox, A. M.

H. & T. have a general assortment of Books and Stationary, which they will sell low.

Utica, August 17, 1829.

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Squre.

Also, a constant supply of Fresh YEAST.

FREDERICK MARR.

Utica, August 18, 1829. 33m3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fifteen weeks. Medical Degrees are conferred at the close of the lectures in December, and the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The Trustees have made ample provision for the accommodation of Students, and are increasing the advantages for a thorough and complete medical education.

The Lectures will be delivered by the following Professors of their several branches, viz:—

H. H. CHILDS, M.D. *Theory & Practice of Physic.*
J. D. WELLS, M. D. *Anatomy and Physiology.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. WHITE, M. D. } *Theoretical and Operative*
S. P. WHITE, M. D. } *Surgery.*
C. B. COVENTRY, M. D. *Materia Medica, Pharmacy, and Obstetrics.*
C. DEWEY, M. D. *Chemistry, Botany, Mineralogy, and Natural Philosophy.*

Fee for the Lectures, $40: Graduating fee, $12: Matriculating ticket, $3: Library ticket, $1: Board, including washing, lodging, and room, $1.75 per week.

For further particulars, inquire of C. DEWEY, M. D. Dean of the Faculty, Pittsfield: S. or S. P. WHITE, M. D. Hudson: J. D. WELLS, M. D. Boston; or A. & C. B. COVENTRY, M. D. Utica.

Pittsfield, August 1, 1829. 31w4

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons. E. WOODWORTH.

Utica, August, 1829. 31

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 58, Genesee street. *Utica, May* 22, 1829. 21

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1829. L. HOLBROOK.

POETRY AND MUSIC.

From the Vermont Chronicle.

MR. TRACY—If the following will not disgrace your "Poet's Corner," you will gratify at least one of your readers by their insertion. They were written some time since, under the influence of a vivid, and I trust, grateful recollection of the scenes of a college revival.

A COLLEGE SCENE.

There was a sound of revelry:
Music, and laughter, and the merry shouts
That wine inspires, were heard resounding loud
Throughout those classic halls, where fathers thought
Their darling sons were train'd in wisdom's way.

Ah! had they seen
The heedless folly and the daring sin,
By which those sons were striving for distinction
Above their fellows; how the bowl went round,
And with it follow'd close the reeling step,
The noisy laughter, bursting from a heart
Of vanity; and how the idle song,
The heaven-defying oath, and jest profane,
Were stammer'd out, and cheer'd with loud applause,
By older sinners: But they saw it not;
Oh! might they never see, and never *feel*
The sad result.

The door was open'd hastily,
And one came in, upon whose inmost soul
The Holy Spirit had imprest the fear,
That all his long possession of the name
Of "Christian," had been but a bright mistake,
A happy dream; and he had just awoke
To all the horrors of his real state.

Oh! I shall ne'er forget
The piercing tones, in which his bursting heart
Found utterance. He fear'd, that for his life,
And his example, from which we had gain'd
Encouragement in our presumptuous course,
He should be call'd that night to give account;
And, as about t' appear before his Judge,
Gave us a final warning.

The song was hush'd;
The passing cup was stay'd; we all did look,
Each to his neighbour, as about to ask,
"What meaneth this?" The silence deep, at length,
Was broken by a laugh! a scornful laugh!
But that laugh was not echoed. All, save one,
A mother's image in their hearts forbade
To laugh at *such* a scene.

Silent and thoughtful we dispers'd;
Ne'er was that room again so amply fill'd,
Until we met to pray.

J. G.

"The Thorough-Base Primer, containing explanations and examples of the Rudiments of Harmony, with fifty exercises: By J. F. Burroughs. First American, improved from the London edition. Boston, J. Loring, bookseller, 1829."

This little work is a real treasure. We know of nothing of the kind which is equally valuable. It does not profess to go at all into the abstruser branches of musical theory; but it does what is far better for common purposes. It details, in simple, clear and concise language, the *practical* principles of harmony, accompanied with suitable exercises for the learner on the pianoforte.

Many who play well, and teach with success, on finger-keyed instruments, in this country, are far from being versed in thorough-base. The subject, to not a few, is involved in great obscurity. But the work before us, a duodecimo of about 140 pages, gives a clear developement of the leading principles of the art, adapted almost to the meanest capacity. Any one who is at all acquainted with music may read the work to advantage, with very little time or effort.

Many teachers of vocal music would derive assistance from the work before us. Kollmann's Essay is too long and systematic for common use. Callcott's Grammar is overloaded with technicalities; and as for the shapeless system of Geib, none but the writer could ever digest it. The little work before us does not pretend to be so learned or extensive as some others; but it simplifies what by many has been treated of in an abstruse manner; and that is perhaps its highest praise.

How far the American editor has contributed to the present appearance of the volume, we are unable to say, for the original is not before us. However, there was no deficiency of talent either in the author or the editor. Both are men of acknowledged talent; and we are very glad to see this little production coming out from such hands.

Kollmann and Callcott, we believe, are nearly or quite out of print. Geib ought never to have been printed. To the multitude of musical adepts in this country, the Thorough-Base Primer may be more useful than either of the three; and we hope it will have a circulation comparatively extensive. The Primer is divided into twelve short chapters, accompanied by questions and examples for the use of schools; and to the whole is appended such exercises for the hand as the subject seems to require.

We do not pretend that this interesting little work conveys an adequate knowledge of musical theory. The science of music is profound and extensive; nor can it be so simplified as to preclude the necessity of study and research, to any one who would become fully master of the subject.

MISCELLANEOUS.

From the Buffalo Journal.

ENGLAND.

The present posture of affairs in the old world is such, that important revolutions in the prospects and pursuits of existing nations are inevitable. Most eyes are now fixed upon the belligerents of the north, whose movements and probable designs are suffered to engross the general attention. The war now waged by the Russians and Turks will doubtless be felt, in its consequences, throughout Europe; but its influence will fall far short of that to be expected from the silent, yet steady change in the relative situation and dependence of the several European nations, which physical causes are now rapidly consummating. The continental system of Napoleon, in the day of his power, was one calculated to lessen the existing general dependence upon English manufactures; and although that system was said, and even supposed, to have totally failed, it is now found to be just rising to importance and power.

Throughout the eighteen years of European contention, which immediately preceded the general peace of 1815, almost the entire wants of civilised man were supplied by the machinery and artists of England. This demand, while it fostered and fed the labourers of the nation, enabled its government to draw from the populace those enormous sums of money, to prolong the various wars which were waged for the protection of the manufacturing and commercial interests of the nation. The scene is now changed. The various inhabitants of the continent, whose homes had so long been the theatre of war, with all its horrors, upon the return of peace, became once more productive labourers; and the various governments, by extending protection to manufacturing with other interests, have already laid the foundation of a rivalry which will eventually deprive England of her most valuable markets. Russia and France are the most prominent rival manufacturers, at the present moment; and the latter of these alone, will very soon, after having secured her home market in favour of domestic industry, be found competing successfully with English enterprise, in the marts of other nations. These changes, with those in the pursuits of our own nation, will cripple England in her vital pursuits, and render the present pressure upon her manufacturing interests both permanent and severe. There is no disguising a fact so visible to all. The war which England has now to wage is not a war of blood, but of pecuniary supremacy, and in this she is to contend single handed against the civilised world. We say single handed, because she is the only nation whose very existence must depend upon two specific branches or pursuits, namely, commerce and manufactures. Other nations, from their situations, can render these branches secondary to their welfare. But not so with England. She is at this moment, in a state of comparative inaction; her commerce is curtailed and thwarted by competition, and the demand for her manufactures so reduced, that her machinery is idle, and her ablest artists literally suffering for bread. From this "depth of depression" how is relief to be obtained? We know it has been said that the British colonies are extensive enough to employ all her population. This is true, but the fact can give no relief, for the artists of England can neither reach those colonies, nor could they find employment if there. Their usefulness depends upon employment at home, and in those branches which have been the study of their lives. Their descendants, with the means, may emigrate, and adapt their pursuits to the wants of their new homes, but all this will not sustain the nation they have left. Our own nation, and those of Europe, which find their true policy embracing a portion of the manufacturing system, can so regulate its extent as not to suffer by its operation; and in proportion, as each shall supply its own wants, will be the decrease of demand for English wares.

The pecuniary power of England, then, which arose from commercial and manufacturing supremacy, has passed its zenith, and is now on the decline. Her population is already taxed to its utmost ability, and with full employment for all, the collective income of the realm is barely sufficient to meet the interest upon the national debt, and the ordinary expenses of government. This state of the national finances will necessarily cripple the ministry in any effort they might be disposed to make, by war or otherwise, for opening or securing new outlets for the fruits of the people's industry, while, without such efforts, and successful ones too, the revenue must annually decrease, and the condition of the people be rendered, each year, more wretched. While England stood, as she stood before the French revolution, at the head of the nations, in science, in arts, and in industry, she wielded the sceptre of Midas with a potency that none could withstand. That event, and the consequences which followed it, roused France and most of her surrounding nations, from the lethargic trance in which it found them, and hurried them, in a few short years, through a century of improvement. But for this, the history of those nations, down to the present moment, might now be read in the existing condition of ill-fated Spain; and but for this the supremacy of England would be still acknowledged.

The change, then, which is begun, must continue, and the great, but bloodless revolution in the affairs of Europe, (growing out of natural rather than artificial causes), already commenced, must proceed through a continued series of future years, to ultimate consummation. No supposable event which we can foresee will soon give profitable employment to the existing machinery and artists of England; and yet, to maintain even the present condition of that nation, not only is it necessary to employ all these constantly and profitably, but also to add, as constantly and as profitably, the full employment of others, in a regularly progressive ratio.

From the Norwich (Conn.) Courier.

WHEAT.

We are happy to find that a discovery has at length been made, by which our farmers will again be enabled to raise their own wheat, and save to themselves the amount which has heretofore left the state in payment for flour. The discovery to which we allude, is a remedy against the ravages of the Hessian fly, and is apparently one deserving of the consideration of every farmer. It was made by an agriculturalist in Canada, by whom it has been tested in a series of experiments, and found entirely effectual in every case. The discoverer states, that "The Hessian fly deposits its eggs on the wheat-ear before it is reaped; the egg is so small as to be invisible to the naked eye, but may be very distinctly seen with a microscope; sometimes one grain of wheat will be observed to have several of these eggs on it. They are attached to the wheat by a glutinous substance, deposited around them by the parent fly, by which they are held so firmly on the surface, as not to be easily removed by the motion of reaping, threshing, &c. Shortly after the seeds begin to germinate in the soil, the genial heat of the season brings the young fly from its egg, in the form of a very small maggot, (as is the case with all insects.) These little maggots deposit themselves at the root of the stalk, to the seed of which the eggs had been attached, between the stem and the lowest blade or leaf, where they may be discovered, during the month of May and beginning of June, quietly reposing. Here they remain until the warmth of the season brings them to maturity, when they commence eating the substance to which they have been attached. It is not until this period that their destructive effects are visible, by the wheat becoming withered and blighted. This accounts for the fact, that wheat, which is attacked by this destructive insect, presents a healthy appearance in the month of June, the period at which the embryo fly begins to use food.

Now it is evident that if the eggs of this fly can be destroyed on the seed wheat, by any process that will not also destroy the vegetable quality of the grain, the ruinous effects will be avoided. This can be done by the following very simple process: "Soak the seed-wheat in water for twelve hours; spread it out on the barn-floor, so as to allow the superabundant water to escape; then take fresh slacked lime, and mix it among the wheat in quantity sufficient to have every grain covered with the lime, taking care to stir the wheat well with a shovel, so that no particle may escape coming in full contact with the lime, which when thus applied, will in a short time destroy the eggs, and consequently preserve the grain from destruction."

DUTY OF BENEVOLENCE.

It is well known that a preacher who talks much of charity and kindness, in general terms, will often be admired, and preferred to one who preaches particular duties and doctrines plainly, and with application. Look at the popular strain of reviews, &c. on the subject of religion; it is all run away with in cant of this kind. The mildness and goodness of religion is all that is praised, and if you ask a man why he blames or dislikes a minister, in many cases he will answer, that it is because the minister does not thus exhibit (*i. e.* declaim) on the benevolence, the good will, the charity, &c. of the gospel. Now let this minister take a particular object of benevolence and urge it home; let it be alms-giving, (a subject not encumbered with the objections made to missions, &c.) and see with what weariness and repugnance it is listened to. This is a sad picture of human nature, but it is unhappily too true.

A FIT ANSWER FOR SKEPTICS AND RAILERS.

The late Bishop Horne, in some remarks upon the alleged contradictions of scripture, says:—

"Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as the people in general, for one reason or other, like short objections better than long answers in the mode of disputation, the odds must ever be against us; and we must be content with those for our friends who have honesty and erudition, candour and patience, to study both sides of the question."

HOW TO LAY UP A PORTION FOR CHILDREN.

Thomas Scott's way of doing this, may be seen from the following extract of one of his letters, dated Aston Sanford, Dec. 14, 1811:

"I have now sold the copy-right of the bible, and nearly all of the complete sets. I am to have 2000*l.* for the copy-right; but even that when paid will not clear all my debts. But I have a considerable quantity of printed paper, which will gradually bring in something; and at last, if we can say with good old Jacob, when near death, "God that fed me all my life long, the Angel that redeemed me from evil, bless the lads;" bless our children and our children's children; and then add as he does, "I have waited for thy salvation, O Lord;" no matter whether we grow rich or be impoverished. All things are ours; and we shall leave the blessing of God to our children; and how many tens of thousands of pounds is that worth?"

LIGHT IN CHURCHES.

The editor of the Boston Palladium, in the exercise of that good taste for which he is noted, recommends the use of stained glass for the widows of Trinity church, now being erected in that city. He adds:—

"The pure light of heaven, streaming into such an edifice through windows of stained glass, will transport the soul back to other ages."

We sometimes congregate with our brethren in this city in an old church, where the pure light of heaven streams upon the assembly from *near* the pulpit; and it certainly has an effect similar to that anticipated by the Boston editor, excepting only that in the instances which we notice, the soul seems "transported *forward* to other ages."—*Philadelphia Gaz.*

REVOLUTIONARY ANECDOTE.

The following fact took place during the period when Washington and his half-starved, half-clad troops, were in winter quarters at Valley-Forge. A young man, not quite 20, from the western part of Massachusetts, was on guard before the General's door, marching back and forth in the snow, on a tremendous cold morning. Washington came out, and accosted him, "My friend, how long have you been on guard here?" "Nearly two hours, sir." "Have you breakfasted?" "No, sir." "Give me your gun, and go breakfast at my table." He did so, and Gen. Washington marched the rounds till he returned.

To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with his *own* acquittal, and to despise the condemnation of the world.—*Lacon.*

LITERARY AND SCIENTIFIC.

BIBLICAL REPERTORY.

This work, which has for several years been published by Prof. Hodge, of the seminary at Princeton, has changed its character. Instead of aiming exclusively to assist ministers and candidates in the criticism and interpretation of the bible, it will be adopted to the use and benefit of all intelligent Christians. It will review the philosophy and literature of the times; exhibit the various forms of error; give the history of religious doctrine and opinion; consider the different principles of ecclesiastical polity, on piety, morals, literature and civil institutions; observe and sustain the various enterprises of christian benevolence, without giving religious intelligence; bestow attention on the interests of general knowledge, and give select literary information in every number. The work will not be controversial, but will fearlessly state bible truth in its whole extent. As soon as circumstances will admit, a suitable editor will be procured, who will give his entire time, labour, and talents to the work. In the mean while it will be conducted by the present editors, with the assistance of a number of able writers, who are pledged to contribute regularly to its pages. Such a work will be very useful in the region it is intended to occupy; and the change in the original plan was doubtless expedient, after the discontinuance of the Literary and Evangelical Magazine.

Memoir of Dr. Livingston.—A valuable accession is made to American biography, in the "Memoirs of the Rev. John H. Livingston, D. D. S. T. P." by the Rev. Dr. Gunn, of Bloomingdale. It was prepared in compliance with a request of the General Synod of the Reformed Dutch Church, and is highly commended by a committee of that body, who examined it in manuscript. Dr. Livingston was one of the brightest ornaments of the church with which he was connected, and his life is so interwoven with its history, that the work before us is scarcely less a memoir of the Reformed Dutch Church than of the individual to whom it more immediately refers.—*Jour. of Com.*

University of North-Carolina.—The anniversary commencement was held on the 25th of June. The degree of A. B. was conferred on 14 persons, and that of A. M. on 7 alumni. The degree of D. D. was conferred upon the Rev. John M. Wilson, of Mecklenburg, and Rev. John Robinson, of Cabarrus.

A College, called "McGill College," which was incorporated in 1821, and has been prevented from going into operation by suits pending for the recovery of the bequest of its benevolent founder, was opened the 24th ult. on the valuable estate of Burnside, in Montreal. The bequest of the late Hon. James McGill, who amassed a large fortune in the Canadas, for the commencement of the institution, consists of the estate on which the college is located, and £10,000.—*Boston paper.*

The Franklin Society is composed of about one hundred young men, between the ages of 15 and 30. Their object is, improvement in declamation, composition, and debate; and they devote one evening in each week for that purpose.—*Middletown Sent.*

At the auction of Mr. Hebbart's great library, in London, on the 6th of June, the celebrated Polyglot Bible, of Cardinal Ximines, printed upon vellum, six volumes, (A. D. 1514, 1515, 1517), was sold, after much competition, to a bookseller, for the sum of *five hundred and twenty-five pounds sterling.* Mr. Hebbart purchased it some years since, for 16,000 francs.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT,

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, tin	$110 00a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 12a
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	13 00a13 50
Live American, lb	35a36	—— prime	10 25a10 50
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 00a5 12	Havana, white, lb	12a14
Western (canal)	5 12a5 25	—— brown	9a10
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 37a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 00a1 06	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	36a38	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

BOARDING & DAY SCHOOL.

MR. & Mrs. EVERTS would inform their Patrons and the Public, that the summer term of their Seminary for Young Ladies commenced on Monday the 4th inst. For terms for board, &c. apply at the Seminary, opposite the Bank of Utica, in Whitesboro' street.

References—Judge N. Williams, H. Seymour, A. Varick, Dr J. Fay, J. Van Rensselaer, K. Hurlburt, R. R. Lansing, J. Williams, Dr J. M'Call, R. B. Miller. M. Hunt, S. D. Dakin, A. G. Dauby. *May* 5, 1829.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM.

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

NEW BOOKS.

HASTINGS & TRACY have just received, Specimens of American Poetry, with critical and biographical notices, in 3 vols. by Samuel Kettell: The Garland of Flora: Memoirs of a New-England Village Choir: Natural History, by Mrs. Mary Trimmer: Mary's Journey, a German Tale: Faber's Difficulties of Romanism. *July* 14, 1829.

HENRY'S COMMENTARY, VOL. 3.

HASTINGS & TRACY have just received the 3d volume of Henry's Commentary, which the Subscribers are requested to call and receive. The 2d volume is also ready for subscribers and others.

Utica, July 14, 1829.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Boahomic's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

DE LA MONTERAT'S COLUMBIAN VEGETABLE SPECIFIC.

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind;* the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value:—

Baltimore County, Feb. 14*th*, 1829.

GENTLEMEN—I feel it my duty to acknowledge the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.

Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5*th*, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills*—Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult of cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of February, 1828, for securing the payment of three hundred dollars—default having been made in the payment of a part of said sum and interest—I shall sell at public vendue, to the highest bidder, at M. Bagg's tavern, in Utica, on the 21st day of November next, at ten o'clock in the forenoon, the following described parcel of land, to wit: All that certain piece, parcel or lot of land, lying and being in the town of Utica, county of Oneida, and state of New-York, distinguished on a map of the Bleecker purchase as part of Lot No. 7, and bounded as follows: Beginning at a stake on the northerly side of Blandina street, forty-five feet six inches from the corner of Charlotte and Blandina streets; running along the northerly side of said Blandina street, in an easterly course, forty-five feet six inches, to block No. 36; thence in a northerly course, along said block No. 36, thirty-three feet one inch, to lot No. 6; thence in a westerly course, along the southerly line of lot No. 6, forty-five feet; from thence, in a southerly course, forty feet six inches, to the place of beginning. May 18, 1829.

JOHN BAXTER,
BENJAMIN BALLOU,
Assignees of THOMAS H. WHITTEMORE.
Tho's E. Clark, Att'y. 20m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.